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754 people know, therefore, of no more derogatory term to apply to a woman than "witch."[11] In her ordinary life, the *widma* resembles other women in every respect; only in action does she take on a weird or unhuman aspect. Then she is found walking around in a totally nude state with her hair in disorder, carrying in her right hand a baking spatula or a broom and in her left a bucket filled with milk stolen from strange cows.[12] She may also appear in the form of a dog, mouse, cat, or other animal,[13] of a flashing, transparent ball rolling in the air,[14] or of sparks escaping from a chimney.[15]

The *widma* is not only a close ally of the Devil, but also a faithful servant ever ready to fulfil his commands. Besides the personal advantage which she derives from her destructive activities, she experiences a devilish pleasure in harming people, especially those whom she considers her enemies. Quiescent during the daytime, she begins her depredations only after 754 dusk (*pidweczer*).[16] Nobody in the house is aware of her ac- 774 tivities, for only her spirit leaves, her body remaining in a sleeping or dormant state. But if her spirit experiences any harm during its nightly excursions, the mark of the injury is registered simultaneously upon the motionless body at home.[17] Its activities finished, the spirit returns to the body, but can re-enter it only if it has remained in exactly the same position as it was left; otherwise the body cannot come to life again. It is enough to turn the body over to prevent the spirit from becoming re-united with it.[18] Thus during the Austro-Prussian war a soldier stayed overnight with a certain family. He became aware that the housewife was a witch and decided to play a trick on her. After her spirit had left, he turned the body over. Since, as a consequence, the spirit could not re-enter it, the woman was found lifeless when morning came. However, when the husband, thinking his wife dead, had summoned his neighbours and begun to make funeral preparations, the soldier

[11] Kaindl, in *Globus*, lxi, 280. [12] *Idem*. [13] Kolberg, *Pokucie*, iii, 131.
113 [14] Szuchiewicz, W. *Huculszczyzna* (Lwów, 1902-8, 4 vols.) iv, 283.
[15] Kaindl, in *Globus*, lxxvi, 231. [16] *Idem*.
[17] Kolberg, *Pokucie*, iii, 131. [18] *Ibid*., pp. 130-31.

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admitted his guilt. The body was then put into its former position, and immediately thereupon it came to life.[19]

Witches form a well defined hierarchy in which four separate grades are distinguished. Those of the first and lowest rank are witches by birth. If a pregnant mother swallows a live coal that has fallen into a dish of food, especially one cooked on Christmas Eve, her child will be born a witch or a wizard, depending upon its sex. A witch of this type has a small tail, and begins her supernatural activities as soon as she grows up. Her association with the Devil having been established by birth rather than by voluntary choice, she is definitely less powerful than one who has acquired her prowess through her own effort. Next in rank and in power is the witch by training, i.e. one who had been trained in the art from earliest childhood by her mother, herself a witch. Some hold that such women also have tails, "but nobody can ever see them, for they succeed in hiding them even from their own husbands." Although higher in rank than the first type, the witch by training, not having chosen her career through her own volition, cannot compare in power to a witch of the third category, one who has allied herself voluntarily with the Devil in her ripe years. Of still greater potency is the witch who has grown up from a foundling girl placed by the Devil himself, through the *diwe baby* (mysterious women), under the care of her foster parents. Within the hierarchy there is constant strife; witches of higher rank assert themselves to the detriment of their inferiors.[20]

Every witch has her speciality, her own sphere of activity which she does not exceed. Thus there are witches of cows (*wid korow*), of sheep (*wid owec*), of goats (*wid kiz*), of ducks (*wid husij*), of swine (*wid swynyj*), etc. Each knows the limit of her power (*znaje wid sebe*), and permits no other, especially one of equal rank, to encroach upon her rights.[21]

The time of the witches' activities is the night, especially the three hours immediately following midnight. Although any night is appropriate, the most opportune times are the nights preceding important holidays, i.e. those before Christmas and Easter, and particularly the eves of SS. George, Onufri, and John,

[19] *Ibid.*, p. 130. [20] *Ibid.*, pp. 111-14. [21] *Ibid.*, pp. 114-15.